

the regular "appointed time." And this being so, who then will dare say that Jesus Christ, the Son of God, had not the prerogative to change the time of eating the Passover and eat it about 21 hours before the regular time, and also to authorize the disciples to sacrifice the paschal lamb on the first hour of the 14th instead of the 9th hour, (Bible time.) Certainly, "He that was Lord of the Sabbath day, was Lord also, of the Passover. Hence, Christ *did eat* the lawful Passover on the night of the betrayal.

THE LAST PASSOVER.

The Passover instituted and observed under the law of Moses, "was a shadow of things to come." Heb. 10: 1. The *pascha*, or lamb to be sacrificed on the 14th day of the month Abib, was a type of Christ. Is. 53: 7; John 1: 29; 1 Peter 1: 19; Rev. 5: 12. Hence when Christ, the antetype was sacrificed, the Passover of the law ended, for "Christ abolished the law of commandments contained, in ordinances." Eph. 2: 15. "Nailing the hand writing of ordinances upon the cross." Col. 2: 14. Therefore, the Passover which Christ, with the disciples ate on the night of the betrayal, was the *last* Passover that could ever be lawfully eaten under the law. It was then fulfilled. "When Christ made sacrifice for sins, forever, He sat down at the right hand of God." Heb. 10: 12.

PASSOVER BY THE EARLY CHRISTIANS.

The statement, "that the early Christians ate a Passover, or paschal supper, which they called the *pascha*," as given by Mosheim. Vol. 1. pg. 528, proves nothing in favor of the claim, that "The last supper of Christ, as prepared by the disciples, was a new institution, and not the lawful "Jews" Passover under the law of Moses, called also the "Lord's Passover." It is well known by Bible readers, that the early Christians, even in the lifetime of the apostles, 15 or 20 years after Christ, did keep up some of the dead Jewish ordinances, which were fulfilled in Christ, and abolished." About 17 years after the apostles entered on their mission, "certain men came down from Judea and said, except ye be circumcised ye cannot be saved, and that it was necessary to keep the law of Moses." Acts 15: 1-5.

And we find that the apostle Paul, about that time had occasion to severely lecture the Galatian Brethren, who were yet, tenaciously, clinging to the rite of circumcision, and in other localities the feast of the Passover was yet celebrated, as under the law. Owing to this fact, even the apostolic fathers wrote history concerning

these practices that seem to be somewhat conflicting.

We have nothing to do with the observance of a Passover, except in the emblems of the body and blood of Christ which is "our Passover." 1 Cor. 5: 7. The supper which the brethren partake of in connection with the communion, should be regarded, only as a 'feast of *charity*' and not a *Passover*, lest it might be said with equal propriety, as Paul said to the Galatians 5: 4. "Whoever of you that are justified by the law, are fallen from grace."

SUMMARY OF THE FORGOING.

1. The word Passover as a name or noun is used with two different meanings, only, in its application. It means the *pascha* and it means the feast of unleavened bread.
2. In the Bible use of the word, no feast of the Jews is called the *Passover* without the paschal meal being included.
3. The first day of unleavened bread, as used by the evangelists, means the 14th when they sacrificed the *pascha* or lamb. And the first day of the *feast* of unleavened bread, or *feast* of the Passover always began on the first hours of the 15th, with the paschal meal, in the evening.
4. Christ, with the disciples, ate the last Passover on the 14th of the month Abib, in the evening. Probably about 9 or 10 o'clock, (our time.) If so, there was time enough to prepare the paschal meal.
5. Christ was crucified at 12 o'clock, A. M., and expired on the cross at 3 o'clock P. M. (our time) on the 14th, the very hour appointed for the sacrifice of the *pascha*. Then the type reached the anti-type, on the moment that Christ cried: "It is finished, and gave up the ghost."
6. Therefore, Christ's last Passover was the end of the Mosaic lawful Passover, "Christ was the end of the law."
7. It is clear enough that Christ used the material remains of the Passover on the night of the betrayal, in the institution of a new ordinance to be perpetuated in the Christian church. Hence we may conclude that P. J. Brown was about right when he called Christ's last meal "*a dual meal*."

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THE secret of success is to know how to deny yourself. If you once learn to get the whipland of yourself, that is the best educator. Prove to me that you can control yourself, and I'll say you're an educated man; and without this all other education is next to nothing.—Miss Oliphant.

THE FATHERHOOD OF GOD.

I. Popular Misconceptions.

(A paper read before the Baptist Minister's Conference, Chicago, by P. S. HENSON, D. D.)

No question of profounder interest ever challenged the attention of this conference, or indeed, of any other. It goes down to the very foundation of the Christian system, and upon its proper presentation depend results far reaching as eternity, and tremendous as the day of doom. I claim no skill and boast no prowess as a disputant, and seek no glory of personal triumph in the arena of discussion. I only desire to know the truth, and knowing it, to make known to others as the Holy Spirit may give me help.

That we may sweep the whole horizon round and clearly see our bearings, I desire to remove if possible, some public and mischievous misconceptions touching the views of those who are constrained to deny the doctrine of God's universal Fatherhood.

1. They do not for a moment question that God is the great first cause of all things. "In the beginning God created the heaven and the earth." They believe and teach that even those whom Jesus denominated "the children of the devil," are nevertheless God's creatures. The fact of creation by God no more makes man the son of God than it makes mosquitoes or monkeys, or indeed, the devil himself.

2. The denial of the universal Fatherhood is not a denial of the universal love of God. It is preposterously insisted that God must be either the Father of the race, or else a horrid Moloch smeared in blood and delighting in hurling men down to hell. There never was a grosser or more monstrous anthropomorphism than is involved in this misconception. Justly might the Lord complain, "Thou thoughtest I was altogether such an one as thyself." The narrowness and selfishness of human fatherhood is apt to limit its affections and good offices to its own little group of children. But God's tender mercies are over all His works. God so loved, not His sons simply, but the world, that whosoever believeth in Him should not perish, but have the adoption of sons, and so become inheritors of everlasting life.

3. The denial of the universal Fatherhood of God does not involve the adoption of any such dogmas as the following:

- (a.) The doctrine of the arbitrary and unreasonable sovereignty of God.
- (b.) Nor the dogma of the damnation of reprobates based on altogether prenatal guilt and depravity.
- (c.) Nor the dogma of a limited